

ARTICLES

to be enquired of within
the Dioces of Winche=
ster, in the Metropolitall visi=
tation of the most Reuerend Fa=
ther in Christ, Matthew by the
providence of God, Archby=
shop of Canterbury, Pri=
mate of all England,
and Metro=
politan.

1575.

Parker

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1575.

¶ Cum gratia & Priuilegio
Regiæ Maiestatis.

For the Clergie.

IN primis, whether any haue intruded them selues, & presume to exercise any kynde of ministerie in the Church of God, without imposition of handes & lawfull calling by ordinarie authoritie; and whether any admitted but to Deaconrie vsurpe the office of the Minister.

2 Item, whether any laye persons take vpon the to read openly in the congregation diuine service, in any Church, Chappell or oratorie, without they be therunto vpon some vrgent cause, or great necessitie for a tyme licenced by the ordinarie. Whether such haue bene allowed, and how long they haue serued, and whether any of them haue taken vpon them to solempnise Matrimonie, or to minister any Sacrament.

3 Item, whether any homicide or felone, any notoriouslie infamous, & disabled by the Ecclesiasticall lawes, any ordeined out of the Dioces where they were borne, or by long tyme made their abode without letters dimissories from their ordinarie, exercise the ministerie, or any Ecclesiasticall calling in this Dioces.

4 Item, whether any Deacon or minister be removed from any other Dioces to serue in this, without letters testimoniall of the ordinarie from whose Dioces he came to testifie the cause of his departing thence, and of his behauiour.

C.ij.

5 Item,

Articles to be enquired of

5 Item, whether any Deacon or minister in this Dioces go not comely and soberly in apparell accordyng as it is appointed in the Queenes maiesties Injunctions, and in the aduertisementes, or hye disordinatly in riotyng, gamyng, haukyng, huntynge, or beholdyng and garyng at any Idle pastime, or exercisynge any laicall trade, or misterie for gayne and lucre sclaunderous to their callyng in the Church.

6 Item, whether any being once ordeined Priest or minister, doth not still continue in their calling, or frequenterly and resoreth not to the Common prayer, or at times appointed communicateth not, or haue cast of their calling, and go and boast the selues lyke laye men.

7 Item, whether any of them say or sing in private conuenticles Masse, or any seruice contrary to the lawes of this Realme.

8. Item, whether any be permitted to preach in any place within this Dioces, not being therunto lawfully lycensed either by the Queenes Maiestie, or the Archbysshop of the Province, or the Bysshop of the Dioces, and whether the Parson, Vicare or Curate and Churchwardens of euery Parishe do call for euery such licence, and peruse it befoze they suffer the party to preach.

9 Item, whether your Preachers set out in their sermons the Queenes Maiesties authoritie ouer all her subiectes, & in all causes, and exhort their hearers

Articles to be enquired of.

hearers to due obedience vnder the same, to the folowynge of her Maiesties Iniunctions, and other lawes, statutes, orders, aduertismentes and Decrees set forth by common authority for the establishing of Christian Religion and maintenaunce of the Ecclesiasticall pollicie in this Realme, or whether any of them haue done or sayd any thyng to the contrary.

10 Item, whether they likewise in theyr preaching excite and styre by the people to charitie one with another, to godlynesse of lyfe, often and deuout receauynge of the holy Communion, frequentynge diuine seruice, hearyng the worde of God read or taught, and such like, and also to all kynde of Ciuill Dutyes meete for subiectes, or be curious in mouing new needelesse Doubtes, whereby the people may be sooner styrrred to debates and controuersies, then edified in holsome doctrine, continued in Christian loue, or prouoked to godly lyfe.

11 Item, whether in their conuersation and behauiour, they be modest, graue, and sober, accordyng to theyr calling, and for the better credite of their doctrine, or otherwise.

12 Item, whether your Parsons or Vicars, be continually resident vpon their benefices, if they be absent, where they be: whether in their absence their cures be sufficiently discharged and serued.

13 Item, whether they haue any other or more benefices,

Articles to be enquired of

nesices, in what towne or Dioces they lye, whether they came to any of them by fraude, guile, Deceit, or Symonie.

14 Item, whether they make or cause to be made their monethly and quarterly Sermons, instruct and examine the youth of theyr Parishes in the Catechisme at Euenyng Prayer on Sondages and holydayes: whether they moue the Parishioners and the Parētes to buy the Catechisme lately set forth with additions by the Queenes Maiesties authoritie: whether they reade the Homilies on Sondages, when there be no Sermons, and the Queenes Maiesties Iniunctions every quarter.

15 Item, whether and howe long after his Induction, your Parson or Vicare read openly in your Church at diuine seruice, the Articles of Religion whiche concerne the confession of the true Christian fayth, and the doctrine of the Sacramētes appointed to be publiquely read by an Acte of Parliament made in the xiii. yeare of her Maiesties reigne.

16 Item, whether they pronounce diuine seruice and other thynges to be read at common prayer playnely and distinctly to the hearyng and intelligence of the people, & minister the Sacramentes reuerently, in such sort as is set forth by the lawes of this Realme, the Queenes Maiesties Iniunctions, and the aduertismentes, without any kinde of variation.

17 Item,

Articles to be enquired of

17 Item, in the tyme of celebration of diuine seruice whether they weare surplisses, or celebrate the sayd seruice in the Chauncell or in the Church, Baptise in Basons or in the Fontes standyng in the places accustomed, minister the holy Communion in wafer bread, or comon bread, in prophane Cuppes, dishes, bowles, old massing Challices, or in a decent communion cuppe prouided and kept for the same onely of purpose, & whether the Communicantes receaue stadyng, sittynge, or kneeling.

wafer bread

18 Item, whether they haue entred into their benefices without lawfull ingresse therunto by Institution, or Collation & Induction, whether they maintaine their mansions houses, Chauncels and other edifices pertainyng to their benefices and Churches in sufficient reparations, and whether they make spyle or wast of any thing pertainyng to them.

19 Item, whether such of them as may dispend an hundred in spirituall liuynges by the yeare, alloweth to the exhibitio of some Scholler in Cambridge or Oxford iij. pounds vi. s. viii. pence yearly, and what scholler receaueth it.

20 Item, whether any of the haue demysed any of their benefices, or any part of them otherwise then is appointed in an Act of Parliament. an. 13. of the Queenes maiesties reigne cap. 17. or in default thereof conuey the frutes of the same by some other shiftes any other wayes.

C. iiii.

21 Item,

Articles to be enquired of.

21 Item, whether they recorde from time to time in a Register all mariages, Christening and Burials, and yearly Deliuier the copies of them to the Bysshop by Indenture.

22 Item, whether in the dayes of perambulation they vse any other rite or Ceremonie then to sing or say in English the ii. Psalmes beginning. Benedic anima mea. &c. with the Letanie and Suffrages thereto, and one Homely of thākes giuyng set forth and deuided into foure partes, without any other superstitious ceremonie heretofore bled, whether womē go about with them, and to what valew there was heretofore wont to be bestowed at the stādying and resting places of the sayd Rogations to be bestowed.

23 Item, whether they vse to comfort the sicke specially at the tyme of their passyng out of this transitorie world, and what textes of Scripture they haue ready for the same purpose.

24 Item, whether any of them or their Curates not being lawfully authorisid to preach take vpon them to expound any Scripture, or by the way of exhortation moue any matter of Doctrine, but be content onely to read grauely & aptely the seruice, lessons, and Homelies set forth without any glosing or addition to the same.

25 Item, whether they admit any notorious sinners or vncharitable persons to the holy Communion, any that can not say without booke the Lordes Prayer, the Articles of Christian Fayth, and

Articles to be enquired of.

and the 8. Commandementes, or suffer any children to answer as Godfather or Godmother at Baptisme except they haue receaued the holy Communion, and can say the Catechisme.

26 Item, whether they keepe competent hospitality, accordyng to their lyuinges, and if they be not resident, whether they bestow the xl. part of their liuyng yearly amongst the poore, if they liuyng be aboue xx.l. a yeare.

27 Item, whether such beneficed men, or enioying any spirituall lyuing, as be not resident at their lyuinges, if they pretend studye at any of the Vniuersities, be once in the yeare called home to the Ordinary to be examyned how they profite in learnyng, whether any be suffred wth the liuyng of the Church to become serving or waiting men, Lawpers clerkes, or otherwise to lyue dissolutely or in a mere lay vocation therewith.

28 Item, whether your Parson, or Vicar was inducted into possession of your parsonage or vicariedge since the xiiij. yeare of the Queenes maiesties raigne, whether he was then Deacon or minister, and in what yeare of hys age: whether he was an able preacher lycensed thereunto, and by whom: whether, and how long after his induction he read opely in your Church at diuine service, the declaration of vniiformity in Religion set forth by the two Archbysoppes of Canterbury and Norke.

29 Item, whether any parsonage or vicarege, or

B. J.

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Articles to be enquired of.

any other spirituall living in thys Dioces be holden by the name and title of any beyond the seas, and whether the cause of hys beyng there be lawfully approued and allowed.

30 Item, besides benefices wyth cure of soule, what other dignities, promotions, prebendes or spirituall lyuinges your Parson or Vicar hath, what be they? names, and where they lye.

*propriet
tories.* 31 Item, whether the proprietaries of parsonages wyth bycariges endowed, leaue a sufficient portion of the fruites, or annuitie to the Vicars to discharge the cure of soules, and to keepe hospitalitie: whether they helpe and assist them in the preaching and setting forth of Gods worde, and seying the Queenes maiesties Iniunctions, and other statutes, orders, and aduertismentes set forth by publicke authoritie well obserued: whether they wythhold from they? Vicars they? due portions of fruites or monye, or ouercharge the with reparations of Chauncels, duties for visitations and synods, or other paymentes, and whether for the ease of the sayd Vicars, they pay such duties as by composition or custome hath heretofore bene due.

*parish
clarkes* 32 Item, whether the parishe clarkes be admitted without the consent of the Parson or Vicar: whether they be not obedient to the Parsons, Vicars, or their Curates, specially in matters touching the celebration of Diuine seruice, and the Church busines: whether they keepe the booke

or na-

Articles to be enquired of.

Ornamentes of the Church, the quyer or the place where diuine seruice is appointed to be done, the Communion table, the Pulpit, and the Font fayre and decent, for diuine seruice, administration of the Sacramentes and preaching: whether any withhold from the sayd Clarke their accustomed wages, reliefe and beneuolence.

33 Item, whether any Scholemaster teach openly or priuately within thys Dioces, in any noble or gentlemans house, or any where els not beyng allowed and examyned by y^e Ordinary for sincere Religion, honest conuersation, and sufficient learning: whether they teach any other Grammer, or any other Catechisme then is set forth by the Queenes maiesties authorizy: whether they suffer theyr schollers to read any bookes tending to the impugnynge and derogation of the order of religion now set forth, or propounde to them any Themes, vlgares, or subtyll questions, wherby matters of Religion concluded and establyshed myght be made doubtfull vnto them, or they induced to deryde or scoffe at any godly order, Ryte or Ceremony now set forth and allowed.

Scholemas

For the Laytie.

34 **I**N primis, whether any parishioner is negligent or obstinate in comynge to his owne parish Church or Chappell for diuine seruice, and their receauynge the holy Communion at the least

B.ij.

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Articles to be enquired of.

thrise a yeare, contempne the word of God, or in deede or worde despiseth or setteth lyght by the publike order of Religion set forth & establyshed.

35 Item, whether any contempne, hurt, stryke, or any wayes abuse any minister or Deacon, specially in the tyme of celebration of diuine seruice, administration of the Sacraments, or preaching of Gods worde, or whether any of them neglect or refuse to byng or send their childzen and seruantes to be catechysed.

36 Item, whether Innes, Tauernes, victayling and typling houses or gamyng places be patent or entred into, in seruice or preaching tyme, whether there be any adulterers, drunckards, baudes, scoldes and brawlers, pryuy and crafty sowers of discorde, open and manifest blurers, sorcerers, inchaunters, or any hauing confidence in any such deuillishe imaginations in your parishes.

37 Item, whether you Churchwardes & swozne men, and such as were before you, haue according to the acte of Parliamēt therfore in the first yeare of the Ducenes maiesties raigne provided, leuied of euery one that wilfully or negligently is absent from Church, or vnreuerently behaueth hymselfe at common prayer as is in the sayd acte appoynted xij. d. for euery such offence. wherunto the said forfayture is applyed, what accompt therof yearly is made, & whether your pooze mans box be accordingly kept, and the almes therof accompted yearly to your parische.

38 Item,

Articles to be enquired of.

38 Item, whether all Images, altars, Shrynes, and other monumentes of Idolatry and superstition be vtterly defaced & put out in your parishes: whether your Churches and Churchyardes be well repayred, adorne and fenced: whether the Roode lofkes be pulled downe, and a partition made and kept betwixt the Chauncell and the Church, according to the aduertisements. whether likewise all masse booke, Antiphoners, Grayles, & other such booke which serued for superstitious Latin service, be defaced and abolished.

39 Item, whether you haue in your Churches all thinges requisite for commō prayer & administration of the Sacramentes, and preaching: As a Bible of the largest volume, the booke of common prayer, a table of the x. Commandements before the Communion bourde, the aduertisementes, the admonition for degrees of matrimony, a convenient pulpit well placed, a comely and decent Communion Table stāding vpon a frame wyth a faire couering of some carpet, silke or linnen cloth to lay vpon it, a Communion cuppe wyth a couer of siluer, and such lyke.

40 Item, whether any sale of your church goods haue bene made, by whom, and to whom: whether an Inuentory be kept of all such goods as haue from tyme to tyme bene purchased, geuen or bequeathed to the Church, whether an accompt be therof yearly made: whether the sayd goods be encreased or decayed, and by whose default or

Articles to be enquired of

negligence: In whose handes the sayd Church goodes or any of them remayne.

41 Item, whether you see that on Sondays & holydayes, Tynes, tauerne, & victualling houses be not frequented at service tyme, and shoppes also shut vp, & your Parishioners cease from worldly busines, whether any other holydayes be kept then such as be appointed in the booke of Common prayer, whether any heresies, false opinions, Popish and superstitious doctrine, be mainteined in your Parishes and by whom.

42 Item, whether there be any in these partes, that haue married within degrees of affinitie or consanguinitie, by the lawes of God forbidden, so set out in a table for an admonitiō. Any man that hath two wiues, or any woman that hath two husbandes. Any that beyng diuorced or separated aside, hath married agayne. Any married that haue made precontractes. Any that haue made priuy or secret contractes. And that haue married without banes thirle solemnely asked. Any couples married that liue not together, but flaunderously liue a part: Any that haue married out of the Parische Church, where they ought to haue the same solemnised.

43 Item, whether there be any secret or priuy conuenticles or exercises in disputations for matters of Religion in any of your Parishes, whether any superstitious and superfluous ringyng at burials, Saintes euē, or festiuall dayes be suffered. whether

by covert or
exercises
ringyng.

Articles to be enquired of.

ther any Lordes of misrules, Sommer Lordes or Ladyes, disguised persons come vnreuerently into the Church and specially in the seruice tyme to play any games, who they be that comit such disorders or accompany and mainteyne them. *Comer. L.*

44 Item, whether any patrones haue by the selues or by other directly or vndirectly practised for the presentyng of any Clarke to any spirituall luyng before the sayd presentation, or after to haue money or money worth or any other commoditie. Whether the Church of your Parithe be voyde, how long it hath so bene, who receiueth the tithes and profites thereof, and by what authoritie, whether the patrones or any other haue pulled downe any Church, chauncell or mansion house taking away the lead, belles, ornaumentes, goodes or glebe landes or conuerted the riches, reuenues or possessions of the sayd Church to his owne priuate vse.

45 Item, whether any conceale the will and testament of any departed or fulfill not the same, chiefly in Legacies bequethed to good and godly vses, whether any executor haue defrauded any widow, fatherles child, or any other in their minority of their legacies, or any administrator appointed to administer to the vse of any in their minority haue beguiled them and not geuen accompt of their sayd administration. Whether any administrator without probate of the Testament or takyng authoritie from the ordinary, and whether any legacies heretofore giuen to vses now forbidden, be not conuerted to some godly and lawfull vse. *Exorut. & Administrator*

Articles to be enquired of.

mydwyve 46 Item, whether midwives be of sober life and
incorrupt religion, not suspected of Witchcraft, whe-
ther any of them vse in the tyme of womens tra-
uell any witchcraft, charmes, Latine prayers or
inuocations, or take vpon them to Baptise, whe-
ther when they be present at the Deliuerie of any
child knowne or suspected to be begotten in vn-
lawfull matrimony, Do not streightly charge the
mother to declare who is the father and where it
was begotten, and immediatly certifie the ordi-
narie or at the least the Curate & Churchwardens
of the Parish therof.

Articles of enquirie for the

exercise of spirituall iurisdiction
within this Dioces.

47 **I**N primis, whether the Ecclesiastical iurisdic-
tion in this Dioces haue bene exercised by
expert and hable men such as the law requireth.
Whether the Chancellors, Archdeacons, or any vn-
der them haue at any tyme suffered fautes & tras-
gressions to remaine unpunished for mony, gaine,
pleasure, frendship, or any other affectionat respect,
whether in matters of instaunce betwixt partie &
partie they haue denyed audience, specially at the
complaint of the poore freddles and fatherles, or by
admitting fetitious and vnfit matters, or exclu-
dyng and barring reasonable and necessary defen-
ces, haue delayed or peruerthed iustice or the execu-
tion therof. Whether they haue impeached or ma-
naced parties in iudgement so that they haue bene
Stayed

Articles to be enquired of.

stayed or cōpelled to desiste from persecuting their Appeales or complaints to the Queenes maiestie or the Archbishop for iust griefes and wronges to them procured.

48 Item, whether any of them haue bene burdensome to any in this Dioces by exacting & takyng excessive fees, rewardes or cōmodities by the way of promotion, gift, contribution, redemption of penance to their owne vse, obtaining of any benefice or office, or any other like wayes, whether in their visitatiōs and Synodes they spend the time any otherwise then in diligent Inquisition and reformation of disorders, or suffer the Clarkes or seruantes of their retinue riotously to behaue themselves.

49 Item, whether Archdeacons in their visitations see that all necessary bookes and ornamētes for diuine seruice be had in euery parish, and whether Church goodes and stockes be augmented or empyed, whether Churches, Churchyardes, mansion houses be well repaired and fenced. Whether in their Synodes they take accōpt of the Clergy how they profite in the study of holy Scripture, whether they graunt any licence to celebrate matrimony the banes not thise solēnely asked, either for prohibition of tyme or any other such cause.:

50 Item, whether they haue vprightly & vnfeynedly both obserued in their own persons, and towards all other put in due executiō the Ecclesiasticall lawes of this Realme the Queenes Maie-

Articles to be enquired of.

ties Injunctions & other her highnes cōmaundementes, orders, decrees, and aduertisementes set forth for the publike administration of Gods holy word and Sacramētes. whether they haue commēded and fauored all those that sought the same, and condignely punished all those that sought the contrarie.

Deanes 51 Item, whether the Deanes of your Deanries be of the best learned sort, and best conuersation, and least suspected for superstitious or schismaticall doctrine & opinions: whether they doe marke the lyfe and study of the clergie, and enforme the Ordinary or Archdeacons therof: whether they be negligent in executing mandates or precepts sent vnto them frō any Ecclesiasticall court: whether they enquire of lyght womē which come into their Deanries to be brought a bed, of Curates and scholemasters not licensed, of priuy cōtractes and mariages, of concealed Images and monuments of superstition, and of other close disorders vsed within their Deanries, certifying the Ordinary therof for due and speedy reformation.

52 Item, whether your peculiar Judges exercise their Iurisdiction by themselves or by learned deputies, and not by vnable men, as their farmers & such lyke: whether they haue skilfull registers and perfect record of their actes and proceedings: whether they winke at such as be harboured in their peculiars for auoyding of processe and correction in thys or any other Dioces, and detect them not to the Ordinary.

53 Item,

Articles to be enquired of.

53 Item, whether your apparitors haue taken money or money worth, for concealing or cloking of any vice, or haue conueyed any offenders from one place to an other to escape punishment, or cited any body without due processe, or Delay the execution and seruyng of their processe, or geue warnyng to the party cited, to keepe him out of the way, or dispitefully serue their processe in time of diuine seruire, to the disturbance of the parishes: whether they appointe vnderfominers or substitutes to doe their office, or threaten any with processe, or without, for bribes in corne, woll, chese, or any thynge els: whether any of them be ouerchargeable to the Clargie or Layty in trauaillyng about the executing of their sayd processe.

54 Item, whether the Registers and Notaries within this Dioces make iust & true recordes of actes done & passed in their presentes, and deliuer at y^e parties request true coppes of the same without excessiue taking: whether they or any of them take annuall fees of any of the clergy, or their farmers, for exhibiting proxies in visitations or synodes, or excusing their absence, and sauing theyr apperance when they should iudicially come in, or any other respect, whereby parcialitie myght grow, and equity be excluded out of iudgement.

55 Item, whether the Proctors of the Ecclesiastical court be cōtēted with their ordinary fees: whether any of them incourage their clyentes to persist in euill and wrongfull causes, or bargayne with them before hand for the gayne of any sute

C.ij.

after

Articles to be enquired of.

after the euictio : whether any of them deuise and
object frivulous, impertinēt and dilatory matters
or allegations, to the intent to prolong lites, and
hinder the expedition of Justice, and specially in
causes of Matrimony, alementation of fatherles
children, and such lyke summary matters.

veruante 56. And generally you shall enquire and present
all euill lyuers or offenders of Gods most holy
lawes, and pecially such as stubburnely refuse to
conforme themselves to vnitie and good Religi-
on, or that disturbe the same by brutying abroad
rumors of the alteration therof, or secke new deu-
ises and innouations.



